Potomac

A

Historical Discourse,

DELIVERED AT

ROCKVILLE & BETHESDA

CHURCHES,

ON THE

FIRST SABBATH OF APRIL 1880,

BY THE PASTOR

REV. PARKE P. FLOURNOY.

The Messenger Publishing Co.,

BALTIMORE.

The William Smith Morton Library

Union Presbyterian Seminary
Richmond, Virginia

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ROCKVILLE, MD., Jan., 1st, 1881.

REV. P. P. FLOURNOY,

BETHESDA MANSE,

MONTGOMERY COUNTY,

MARYLAND.

DEAR SIR:

At the instance of many members of your two churches and congregations, of Rockville and Bethesda, I write to ask if you will furnish, for publication, the Historical Sermon you preached recently in those two churches. If so, some have suggested that, as the early church records have been lost (before you took charge) you supply the deficiency by enquiring of the aged residets of the Cabin John and her various offshoots as to their recollections, &c., &c., and embody the same, with such changes as will give clearness and interest to the many descendants of old Cabin John.

Respectfully,

OTHO Z. MUNCASTER.

JANUARY 4th, 1881.

OTHO Z. MUNCASTER.

DEAR SIR:

Your very courteous and unexpected request to furnish the manuscript of a historical discourse delivered some time since, was duly received. I am considerably embarrassed by the fact that it was but partly written, and my memory has let slip some of the things which were said; but I will endeavor, as far as I am able, to call what was unwritten, adding some facts, learned since the sermon was preached. Hoping you will pardon the imperfections of a discourse which was prepared without a thought of publication, I remain,

Yours in Christian bonds,

PARKE P. FLOURNOY.

A HISTORICAL DISCOURSE.

"That ye be not slothful, but followers of them who through faith and patience, inherit the promises."—HEBREWS, 6th Chap., 12th Verse.

There are many advantages derived from a pious ancestry, and not the least of them is the fact that their example will always furnish a stimulus and a guide to their descendants. There is scarcely any appeal which is so effective as that which may be made from the godly lives of parents and a long line of worthies who have been honored for their virtues; and the most obdurate are often deterred from going the full length to which their inclinations would lead them by the consideration that they would thereby bring reproach on a family whose escutcheon has been hitherto unstained. One of the peculiarities of the epistle to the Hebrews is in the many appeals of this sort which are made. They, unlike the Gentiles looked back with pride to a great number of ancestors "of whom," in the words of this epistle, "the world was not worthy." Turning their eyes to this illustrious line of predecessors was always an incentive, whether to deeds of heroic daring, civic loyalty or the more spiritual efforts and attainments of holy living. The writer of the epistle to the Hebrews makes full use of this advantage and often points those to whom he writes to the deeds and endurance of those heroes of faith who had preceded them. In the passage before us, after a startling and most solemn warning against apostacy, he not only points them to the lives of their ancestors, but onward also to the reward to which they have attained. They are to follow them, not only as those who lived worthily, but who have died a death which was gain—who have crossed the Jordan that divides from a brighter Canaan than that to which Moses

and Joshua led, and now inherit the promises. They are exhorted to let the faith and patience of their forefathers be to them an example and their triumph and inspiration.

It is with the hope that you may be incited and encouraged to go forward in the path of spiritual attainment that I propose to turn your attention to the past history of our church. May the result of such a retrospective view be that you may "be not slothful but followers of them who through faith and patience inherit the promises."

It may be necessary to inform some that Rockville and Bethesda are one church both organically and historically. They now have one bench of elders and one communion roll, though they are distinct congregations worshipping in different houses. They are the two shoots so to speak of one trunk. The name of the church was originally Captain John, latterly called Cabin John. As to the early history of the church, very little can begathered as one or two of the first volumes of the Records have been lost, or at least,have never come into my possession. Even the date of the organization of the church cannot be determined from any data to which my attention has been called. Some hints, however, of the early existence of the church have been gained. Among other incidental proofs of its existence before the revolutionary war is the fact that the father of one of our elders (Mr. DeSellum) was baptized by the Rev. James Hunt, pastor of Captain John church. He was born in 1773. Mr. Hunt's name occurs for the first time in the "Records of the Presbyterian church in 1761. Whether he was at that time pastor of Cabin John on the one hand, or whether the church existed before he become minister I have been unable to decide. My impression, however, is that he was the first pastor of the church and that it had its beginning about the year 1761. As so few particulars can be gathered concerning the *membership* of the church in these early days, for want of the records, I will dwell more upon the lives and characters of its pastors. The first, so far as we know, was the Rev. James Hunt. When Mr. Hunt first came to Maryland I have been unable to determine; but in 1783 he had evidently lived long at his residence some 3 miles West of Bethesda Church, on his farm which was called by the classic name Tusculum, a name very suggestive of the scholarly Virginia gentleman who owned

it. At this date his school was one of high standing and doubtless widely known in the State. It seems that he sustained his family partly by means of the revenue from this school while nursing the infant church which was probably unable to give him an adequate support. Among his pupils was one of whom Maryland, and the whole country may well feel proud. I refer to William Wirt. Among the incidents of the life of Wirt, we have the following,(Kennedy's Life of Wirt)"In 1783 (says he) "I was removed from the grammar school of Mr. Dent in Charles Co. to that of the Rev. Mr. Hunt in Montgomery Co." The author continues: "Wirt remained at Mr. Hunt's school in Montgomery Co. until it was broken up in 1787. During the last two years of this period, he was an inmate of Mr. Hunt's family."

"Mr. Hunt seems to have exercised a happy influence over the character of his pupils. He was a man of cultivated mind, liberal study, and philosophical temper. He possessed a pretty good library, a thing uncommon in those days. He had besides, a pair of globes and a philosophical aparatus. He was communicative and quick to appreciate the taste of his scholars, and from all accounts kindly and indulgent in his intercourse with them. Young Wirt found much in this association to advance him on his way. He acquired some insight into astronomy, some taste for physics, some relish for classical study, but above all some sharpness of appetite for the amusement afforded by "the run of the library."

He studied law with Wm. P. Hunt—son of Rev. James Hunt—at Montgomery Court House.

On the stone which marks Mr. Hunt's grave at the site of old Cabin John Church are engraved the words:

"IN MEMORY OF THE REV. JAMES HUNT,
Who departed this life the 2nd of June, 1793, aged 62 years.

He was set apart to the work of the ministry early in life, in which he continued till death, laboring for the good of souls, and the glory of his Heavenly Master.

"Be ye followers of me as I was of Christ Jesus. By grace ye are saved."

We naturally desire to know more of the man who was probably the founder of this church, and concerning whose character, attainments and work we have these scraps of testimony.

And here, I feel assured, you will be interested in a

narrative which has lately been republished from the *Evangelical and Literary Magazine*, Volume 2, 1819. The writer says of the narrative which he communicates, that he received it "verbally, many years ago, from the Rev'd James Hunt of Montgomery Co., Md." He states that he received it from "Mr. Hunt, in the year 1792," which was the year before Mr. Hunt's death.

The Editor of the Magazine, Dr. John Holt Rice, in introducing this communication, speaks of Mr. Hunt in the following terms:

"The person who gave the following statement to the writer, namely, the Rev. James Hunt of Maryland was well known to many gentlemen now, (1819) living. If we have been correctly informed, he was a man of unquestionable truth, and practised much of the old fashioned rigid exactness, both in conduct and conversation."

THE NARRATIVE.

"In the year seventeen hundred and —— there were in the county of Hanover no dissenters from the established church. And by law, every person who did not regularly attended the parish church was subjected to a fine, recoverable on information, before a civil magistrate. An absence of —— Sabbaths from church, rendered the persons liable to the penalty. Four gentlemen, of whom Mr. Hunt's father was one, at the *same time* became convinced,) I do not remember by what means) that the **Gospel* was not preached by the minister of the parish; and that it was inconsistent with their duty to attend on his ministrations The consequence was that, unkown to each other, they absented themselves on the same day. They having all been remarkably regular in their attendance; and if I rocollect truly, having held some office in the parish, there absence was soon noticed; and a summons issued for them to appear before the proper officers to answer for their delinquency. As they had absented themselves on the same day, it was their fortune to be called on the same day before the same officer. And here, for the first time, each one found that three of his neighbors were delinquents as well as himself, and for the very same cause. Seeing no reason to change their opinions, or to alter the course they had adopted, they determined to subject themselves to the payment of the fines imposed by law, and attended the church no more. But as this determination was dictated by a conscientious regard to duty, they now believe that they were bound, not only to pursue the course already begun, but in ad-

dition to adopt another. They believed that the Sabbath was ordained, though not exclusively, yet principally for the purpose of social worship, and they could not think of spending it in solitude. But to public worship, elsewhere than at the church they were utter strangers, The pressing necessity of the case, however, suggested to them the lawfulness and expediency of uniting to improve the Sabbath in the best manner they could. They agreed to meet every Sabbath, alternately, at each other's houses, and spend the time with their families, in prayer and reading the Scriptures, together with Luther's Commentary on the Galatians—an old volume which, by some means fell into their hands. I do not remember Mr. Hunt's mentioning any other book. They might however, as I have seen stated, have had another.

They did not persevere long in this way until rumor spread the report through the neighborhood, that these four gentlemen and their families had not only forsaken the church, but had formed some kind of society among themselves; the people knew not what, nor for what purpose. Curiosity prompted the desire to be among them —one and another begged for admission, till their houses, on Sabbath, were crowded. And here a new scene opened upon their astonished view. Numbers were pricked to the heart—the Word became sharp and powerful— "what shall we do?" was the general cry.—What to do or what to say, the principal leaders knew not. They themselves had been led by a small still voice, they hardly knew how, to an acquaintance with the truth; but now the Lord was speaking as on Mount Sinai, with a voice of thunder, and sinners, like that mountain itself, trembled to the centre. They, however, stuck by their prayers, and their Luther, and their Bible. And it was not long before they had the happiness to see a goodly little number healed by the same word that had wounded them, and brought to rejoice, understandingly in Christ Jesus.

And now their number became too large for any private house to contain them. Another step is taken—they build first one and then another of what they called "reading houses." Here the number of attendants and the force of divine influence much increased. The charge against the four principals, first engaged in the work, is changed—they are no longer considered as individual delinquents, whose obstinacy might be sufficiently punished by the civil magistrate; but as a malignant cabal, that required the interposition of the Executive. They are ac-

cordingly cited to appear before the Governor and Council. This was a shock for which they were not well prepared. The exaction of frequent fines, for non-attendance at church, they bore with patient fortitude for the sake of a good conscience; but to be charged with a crime, of the nature, and extent, and penalty of which they had but indistinct conceptions, spread a gloom over their minds, and filled them with anxious forebodings, more easily conceived than described. They were placed in the most awkward situation. They were certainly and obviously a religious society, separate and distinct from the only one, the established church, which either the government or the people, knew in the country; yet they were without a name. They saw and felt the propriety of being able some how to designate themselves, when they came before the Governor and Council. They once thought of calling themselves "Lutherans," but they found some sentiments advanced in the only one of his books which they had, with which they could not agree. In the meanwhile the day drew on when they were to appear in Williamsburg; and with gloomy forebodings they set out without a name by which to call themselves, and without any written plan to show the nature of the association which they had formed. One of the four, who traveled down by himself, had to take shelter from a heavy storm of rain in the house of some poor man on the road. While there, waiting for the rain to cease, he to divert his melancholy, took down from a dusty shelf, an old dusty volume, and began to read. He found his own sentiments embodied in a system. He read on with renewed pleasure and surprise, until the ceasing of the storm admonished him it was time to pursue his journey. He wished to know of the man whether he would sell *that* book. The man answered, no: but if he had any desire for it, he would give it to him, as he had no use for it, and it was not worth selling. Our poor distressed traveler received it as the gift of heaven—it was an old Scotch Presbyterian Confession of Faith. Meeting his companions at Williamsburg, they took a private room, and there deliberately examined the book, and found it contained exactly the system of doctrines which they believed; and though not so well understanding the discipline, they did not so cordially approve that, yet, they unanimuously agreed to adopt it as their confession of faith. Although they did not forsee the advantage it would be to them, yet it relieved them from the awkward situation in which they were, the heads

and leaders of a religious society without a name. When called before the Governor and Council, and interrogated about their profession, they presented their new found book, as their confession of faith. The Governor, Gooch, (who it was said had been educated a Presbyterian, but for the sake of an office or for some other reason, had become a member of the established church,) immediately observed, on seeing the confession, that these men were Presbyterians, and that they were tolerated by the laws of England. But the Council, not feeling the same educational prejudice in favor of Presbyterianism, or not construing so liberally the laws relating to them, were not so easily satisfied—a good deal of bitterness was manifested by them towards the poor unfortunate culprits. But in the midst of this warm discussion (Mr. Hunt observed he had often heard his father mention it with awe and reverence,) the heavens became suddenly shrouded in darkness—thunders with tremendous peals seemed to shake the foundation of the house where they were; and the council chamber where they sat, appeared for a considerable time to be one continued blaze of lightning. The Governor and Council, as well as themselves, were seized with solemn awe. Mr. Hunt's father told him, he had never before, nor afterwards, witnessed so tremendous a storm. When it abated he and his companions were dismissed with a gentle caution to beware not to excite any disturbance in his majesty's colony, nor by any irregularities break the good order of society in their parish.

Here Mr. Hunt stopped to make a number of pertinent remarks on the various providences of God. Had not a storm driven one of those persecuted men into an unknown house for shelter—had the Governor not been educated a Presbyterian—or, finally, had not the clouds gathered blackness at that particular hour, it is probable the issue of their journey to Williamsburgh would have been extremely different from what it was. He did not think there was any thing miraculous in any of these occurrences; but he thought (and so do I) that a man must be strangely blinded, who does not see, in such a train of unconnected contingent events, all concurring to the same end, the secret, though powerful hand of him who, "works all things according to the council of his own will."

For these providential interpositions they felt sincere gratitude, and returned again to their families, their friends and their Reading House; and again wielded, with considerable effect among the people, the old weapons, their

prayers, and their Luther, and the Bible. But they were in a peculiar, and delicate and novel situation. Here was a goodly number of Christians—a congregation of Presbyterians, who had never been organized, not one of whom had ever seen a Presbyterian preacher, nor, in their apprehension, had ever heard an evangelical sermon, held together merely by the principles of the Gospel which they had imbibed from the Bible. How long they continued in this state I do not recollect, but it became at length evident that they would not much longer, hold together in this manner. Already difference of opinion had arisen which threatened the most serious evils. Some of their number, carrying some of the peculiar and distinguishing doctrines of the gospel to licentious extreme, began to deny, not only the merit of good works, but their necessity —not only the *efficiency* of means, but their expediency, so that it was made a serious question among them, whether it was right to *pray*, as prayer could not, and it would be impious to desire it should alter the divine purposes. At this critical time, from some friend in the upper counties they heard that a Mr. Robinson, a Presbyterian preacher, was traveling through what were then called the back counties in Virginia, and that there was very generally where he preached, a work going on similar to that in Hanover. They immediately deputed two of their number to go and invite Mr. Robinson to come and preach in Hanover; *but they were directed not to make themselves or their errand known unto Mr. Robinson until they had heard him preach; and not then, if they were (not) of opinion that he preached the doctrines of the Gospel as understood among them. They went. They heard. And, on consultation, were divided in opinion. One thought that he was, in his preaching, entirely evangelical; the other, who was verging to the licentious extreme already mentioned, thought he dwelt too much on the necessity of works, and urged too strongly the use of the means; and was afraid that thereby he at least clouded the doctrines of grace, and threw a veil over the glories of divine sovereignty in the salvation of man. But as they could not agree between themselves, it was determined that they should give him a cordial invitation in the name of the congregation, and if he would go to let the people judge for themselves—On application to Mr. Robinson, with a

* "Being satisfied about the soundness of his principles," &c. Gillies as above.

statement of their circumstances, as narrated above, he felt himself much embarrassed. On the one hand, the call appeared extraordinary; on the other, if he complied it would break in, very disagreeably, upon his previous arrangements, and cause a good many disappointments. He requested a little time to answer. He retired; and after some time returned and told them he would go with them. Coming to Hanover, the whole country was moved. Their reading house was soon filled to overflowing. But a venerable spreading oak, embowed with the surrounding shades, gave him and the people shelter. A divine energy attended his labors. Many were the convictions, many the hopeful conversons. I do not remember how long he stayed with them, but it was a considerable time; not only preaching to them, but counselling them, and before he left the country he brought them into some kind of church order on the Presbyterian model. † Having completed his work and labor of love among them,he prepared to take his departure thence. Previous to this, however, the people had raised a considerable contribution, not merely as a compensation for his faithful labors among them; but principally as an expression of that gratitude they felt towards Mr. Robinson, as the honored instrument of so much good to them. But he modestly declined their liberality: assigning for the reason of his refusal not only the delicacy of his and their situation—that the enemies of the cause of religion might, should he receive it, endeavor to represent him as a mere mercenary, and thus wound and injure the infant flock; but chiefly because he did not need it; the Lord having blessed him with independence as to fortune, and being thus able, he wished to preach without being burdensome to those among whom he went preaching the gospel. These reasons,though strong and unanswerable,could not silence the pleadings of the heartfelt gratitude,a gratitude which found no other way of exercising itself towards its object, but by some offering of this kind. They therefore repeatedly urged his acceptance, but he constantly and firmly declined the offer. Seeing no hope of his receding from the determination he had taken not to receive their money the committee entrusted with it, put it into the hands of

† "Before Mr. Robinson left us, he successfully endeavored to correct some of our mistakes, and bring us to carry on the worship of God more regularly at our meetings. After this we met to read good sermons, and began and concluded with prayer and singing of psalms, which till then we had omitted." See Gillies, page 322.

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the gentleman with whom he was to lodge the last night of his stay in the county, with directions to convey it privately into his saddle-bags, not doubting, but when, after his departure he should find himself in possession of the money, he would appropriate it to his own use. This was accordingly done. And in the morning Mr. Robinson having taken an affectionate leave of his kind friends, his saddle-bags were handed to him; but he found them much more ponderous than when he came there. Searching for the cause, like Joseph's brethren of old, he found the money in the sack's mouth. Pleased with the benevolent artifice, he smilingly said, "I see you are resolved I shall have your money. I will take it. But, as I have before told you, I do not need it. I have enough. Nor will I appropriate it to my own use. But there is a young man of my acquaintance of promising talents and piety, who is now studying with a view to the ministry, but his circumstances are embarrassing, he has not funds to support and carry him on without much difficulty. This money will relieve him from his pecuniary difficulties. I will take charge of it and appropriate it to his use. And so soon as he is licensed we will send him to visit you. And if you should be pleased with him, and he should be pleased with you, it may be that you may now by your liberality, be educating a minister for yourselves." Mr. Robinson did as he said. The poor, young man completed his education, much sooner than he could have done without that seasonable and providential aid. And when licensed, was immediately, on Mr. Robinson's motion, directed by the Presbytery to visit Hanover county in Virginia. The stranger came, and, lo! it was the great Samuel Davies !!* You, and the world know the sequel.

P. S.—I forgot to mention that the Rev. James Hunt, from whom I received the narrative, was himself a witness to much that he related, being then quite a young man, and if I recollect right, a subject of the revival while Mr. Robinson was with them. Of this, however, I am not confident."

Mr. Hunt who, in all probability, became a Christian during this remarkable work of grace, became a minister of the gospel about the year 1761 and ended his work

* He was assisted in these special services by the Rev Stephen B. Balch, D. D., Rev. J. C. Smith, D. D., of Georgetown, D. C., Revs. Reuben Post, R. R. Gurley and McMain, of Washington, D. C., Rev. N. Patterson, of Philadelphia, Rev. Elias Harrison, of Alexandria, and by ministers of other denominations.

with his life in 1793 as recorded on his tablet.

The successor of Mr. Hunt occupied his place a comparatively short time, dying in the year 1800. His name was Adam Freeman. Of his life and work I have been unable to learn any particulars. He was succeeded by one of the most remarkable men our church has produced in this country—Dr. Conrad Speece. His connection with the church was a short one and ended 1805. Dr. Speece spent the greater part of his ministerial life in Virginia where he is still remembered by many of the older people as a preacher of great power. He was a man of originality and genius, and among his writings through which he yet speaketh there shines one gem of the purest water, which while it is a proof of his pure and exalted literary taste, shows so clearly the direction which his choicest thoughts took—toward the cross of Christ—that though it may be familiar to some of you, I cannot refrain from repeating it.

"Blest Jesus, when Thy cross I view
That mystery to the angelic host,
I gaze with grief, and rapture too,
And all my soul's in wonder lost.

What strange compassion filled Thy breast
That brought Thee from thy throne on high,
To woes that cannot be expressed,
To be despised, to groan and die!

Was it for man, rebellious man,
Sunk by his crimes below the grave,
Who, justly doomed to endless pain,
Found none to pity or to save?

For man didst Thou forsake the sky,
To bleed upon the accursed tree?
And didst Thou taste of death, to buy
Immortal life and bliss for me?

Had I a voice to praise my God
Loud as the trump that waked the dead,
Had I the raptured Seraph's flame
My debt of love could ne'er be paid.

Yet Lord, a sinner's heart receive,
This burdened, contrite heart of mine:
Thou knowest, I've naught beside to give;
And let it be forever thine."

Of the 4th pastor Dr. Samuel Martin I can learn no

particulars except that his connection with the Presbytery of Baltimore and doubtless with this church, ceased in 1814.

He was succeeded by the Rev. Joshua T. Russell. Some of the oldest members of the church still remember him as a man of unusual oratorical powers.

During his ministry, I find in our Record book the following entry dated December 14, 1818. "Whereas the Session are fully persuaded of the importance of family worship, and of the duty of each member of the church to maintain such worship, as prescribed in the Directory, Chap. 15, § 3, 4, and whereas they have reason to fear that this duty is too much neglected by members of the church, therefore,

Resolved, That two members of Session be appointed as a committee to inquire of all male members of this church who are heads of families, whether this duty is regularly attended to in their families; and that they report to Session the result of their inquiries at their next meeting."

Under date of Jan. 2nd, 1819, we have the report of this committee which was to the effect that they had found only one member who entirely neglected family worship, and another who occasionally neglected it. "The Session," says the record, "conversed with the latter, and received encouragement that he would in future be constant in the discharge of this duty. A committee was also appointed to converse with the neglector and endeavor to persuade him to maintain family prayer in the future.

The day following Jan 3rd, 1819, there was a very solemn communion in which 8 persons were admitted to the Lord's table. Rev. Elias Harrison preached the action sermon to a very large congregation. I have a copy of a letter from him in which he says that he often preached to more than 1000 persons at Captain John Church.

In 1820 a committee was appointed by the Session to consult with gentlemen in the neighborhood now occupied by Bethesda congregation as to the propriety of erecting a meeting house in the neighborhood of Mr. McCubbin's and to propose the organization of a congregation there as a branch of Captain John Church.

After 1820 there seems to have been no pastor for about 2 years and it was perhaps in this interim that the Rev. John Breckenridge preached to the congregation in the Bethesda neighborhood. During the time of his supplying of the church I have been told that the first Bethesda

Church was built.

Dr. Carnahan, afterwards President of Princeton College, also ministered to the church at this time though never its pastor.

In 1822 Dr. Mines, whose memory is fragrant among us at this day, began a pastorate of 35 years which was greatly blessed of God in the conversion of sinners and the firm establishment of the church. His name is inscribed on the tablet which is a prominent object in the Rockville church, but that name is much more deeply graven in many a heart, which as God's instrument he has turned to Christ, and led as a faithful under-Shepherd in the way of righteousness.

Dr. Mines performed the double duty of Pastor and teacher. He was for a long time, principal of Rockville Academy, and in this position was as efficient as in his work in the church. Says a late contributor to the *Montgomery Sentinel:* "In the Academy he had a continuous re-election for twenty five years, and had to decline a re-election by reason of age and infirmity, (he being about forty years of age when he took charge), but he had a general oversight until the day of his death.

Under his principalship, the Academy prospered, and took high rank in general education and the preparatory collegiate course, as most of his pupils are now among our most worthy citizens filling the posts of the farmer, mechanic, lawyer, judge, preacher and physician.

Some of the fruits of his ministerial labors while among us, were that two of his sons and five of his pupils were brought into the church, and became preachers of righteousness, and to-day adorn the pulpit, while scores of the high, the low, male and female, bond and free, were brought into the fold of Christ, at each of his four charges, many of whom are now alive and are living members of the church of Christ.

During the summer vacation of the Academy, he generally held a protracted meeting, sometimes in the woods, where the churches were not convenient, and with good results. * * * * On one occasion where there was an assemblage of ministers, who were complaining of their excessive labors, and narrating them with great particularity, after all had related their experience, the Doctor was called on to tell his labors, when he gave a simple narrative of facts. I was told that every eye was fixed on him, and not another word of complaint was uttered during that session. In social life, he was a pattern wor-

thy of imitation, hospitable, cheerful, bright and happy, &c., &c."

During the latter years of his ministry, Dr. Mines was assisted by the Rev. Randolph A. Smith, who became co-pastor in 1846. During his co-pastorate, the church at Bethesda was consumed by fire. It was built of unhewn stone, and stood within which is now the cemetery.

Through the indefatigable efforts of Mr. Smith the adjoining parcel of land on the South consisting of about 30 acres was purchased, and the present commodious church edifice, built on a much more eligible site, than that occupied by the first building. Mr. Smith also accomplished the building of a comfortable manse about 400 yards South of the church. Few men could have succeeded in these difficult undertakings as he did. It seems truly wonderful that he accomplished so much in so short a time as that occupied by his pastorate (about 6 years) with the resources at his disposal. He not only succeeded in leading the congregation to put forth unusual efforts, but travelled to obtain aid from abroad, and did much work with his own hands. For these self-denying labors, the church is under a lasting debt of gratitude to him.

In the year 1852, the Rev. William T. Eva became pastor of the church. He is described by those who knew him, as a hard student, an excellent preacher, and a most faithful pastor in every respect. The church prospered greatly under his ministry. In one year, about 40 persons were admitted to the Lord's table on profession of their faith. He is now pastor of a very large church in the city of Philadelphia. He resigned the charge of the Rockville and Bethesda church in 1857.

In 1859 the Rev. Edward H. Cumpston became pastor During his pastorate, in 1864, the membership of the church was larger than ever before, reaching the number, according to the statistical report, of 186. He resigned his charge in 1874, and is now pastor of the Presbyterian Church at Hancock, Md.

The present pastor entered upon his work, April 1st, 1875.

The Elders in office in 1818 the date of the earliest sessional record in my possession, were Thomas Scott, Wm. Scott, Osgood Offutt and Richard Gatton. Nicholas Clopper was ordained 3rd January, 1819, Otho Magruder, and Zachariah Gatton October 1st, 1820; Wm. Talbot,

1845; Richard Cromwell 1846; O. W. Treadwell and Wm. Gibbs in 1856; Isaac Hawn March 1st, 1857; Greenbury Watkins March 1st, 1857; C. W. Lansdale in the same year; John Brewer and W. M. Talbott May 12th 1861; Fred L. Moore and Julian Magruder in 1866. Most of these have long since gone to their rest and reward.

The Elders of the church now living are C. W. Lansdale, J. Lewis Bohrer and Henry Renshaw, who attend Bethesda Church, and John T. DeSellum, W. M. Talbott and Julian Magruder who attend Rockville Church. Mr. Moore removed to Georgetown some years. The deacons are George Huddleson and Clayton Williams, attending Bethesda, and George M. Graff at Rockville.

When we consider the fact that the church has been in existence for more than a century, perhaps nearly a century and a-half, it becomes evident that vast numbers have enjoyed the means of grace through her ordinances. The Rev. Elias Harrison states that he has often preached to congregations of more than a thousand people at the old Cabin John Church. For a great many years it was the only church within convenient distance of a large population. Of course the vast majority of those who composed the membership of this church and attended regularly or occasionally upon its services are now in eternity. Their day of opportunity and service is over. As you recall those who in days past went with you to the house of God in company, perhaps there are some the thought of whose carelessness about eternal things now fills you with sadness. You may remember others, who though professing Christians, showed a sad lack of zeal and faithfulness, living in some respects, inconsistently with their profession. If so, let the fact that these have gone to meet their Judge impress you with the importance of greater care and watchfulness, and lead you to buckle on the Christian armor anew for a more earnest contest against the allurements of the world and the power of indwelling corruption. On the other hand you can doubtless recall with unalloyed pleasure the beautiful lives of others, some of whom may have been very dear to you. Perhaps you can remember the lives and deaths of parents or grand-parents who exhibited in their conduct the power of living faith—whose eyes prosperity could not turn away from the celestial prize, and whose hearts adversity could not sadden because of the hopes which anchored them to a better world. It may be that as you stood about their dying beds, the words they

spoke, or the looks which, unable to speak, they gave you as their last farewell bade you meet them in Heaven. Then let us, looking to Him through whose grace they triumphed, "follow them who through faith and patience inherit the promises."

ADDITIONAL NOTE.

At the instance of a former resident of Montgomery County and member of the church, I subjoin a list of the names of some of the families connected with the church as members, attendants on supporters, viz:

Cabin John.

The Gattons, Clagetts, Spateses, Magruders, Offuts, Scotts, Cloppers, Fishers, Perrys, Bradleys, Muncasters, Youngs, Ormes, Douglasses, Willits, Lodges, Peters, Bealls, Councelmans, Douds, Washington (George C.) Watkins, Searles, and many others.

Bethesda.

Dunlops, Bradleys, Belts, McCubbins, Lairds, Huddlesons, Magruders, Youngs, Wilsons, Lodges, Tomlinsons, Bohrers, Williamses, Hughes, Holmes, Syles, Tomlinsons, Wallaces, Renshaws, Watkins, Spateses, Joneses, Burnetts, Shoemakers, Laffboroughs, &c.

Rockville.

Magruders, Gattons, Brewers, Ann Searle, Jones, Hollands, Belts, Graffs, DeSellums, Ormes, Rickettses, Talbotts, Treadwells, Martins, Spateses, Hughes, Dunlaps, Mineses, Bealls, Johnsons, Russells, Muncasters, Almoneys, &c.

He also adds—"in fact—it may be said that in addition to these off-shoots named of Cabin John Church (which grounds and grave-yard is still held by the Presbyterians) may be named Neilsville, Darnestown, Poolsville and Hermon churches, as Captain John Church was the only Presbyterian church in the county."

The ancestors of the congregations now composing these churches worshipped at Captain John Church, and it is believed that Rev. John Orme, V. D. M., as early as 1723 established the Captain John Mission—when Montgomery county was a part of Prince George and Frederick counties,—he being in charge of the Upper Marlborough Presbyterian church at that date—and known to be a frequent visitor in the vicinity of Rockville where he married. Many of his descendants still reside in this county—and some are among us to-day.

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